

BRIEF REVIEW.

THE human mind is so constituted as to be easily excited by the wonderful and marvellous.—Whether the attention is arrested by some important discovery in the works of nature, or in the wise and perfect operation of nature's laws,—or whether it is aroused by tricks of charlatanry, or the visionary dreamings of minds, swayed more by the imagination than by reason,—the appeal is to the same quality of the mind,—a love of the marvellous. But there is this distinction among men: While the sound-minded and enlightened, demand that to gain their credence, the *marvel* presented to their consideration, must have, at least, some foundation in reason and known facts,—the ignorant and superstitious, are willing to adopt almost any hypothesis, however absurd, if it is but highly spiced with the *mysterious* and *strange*,—especially if it has the additional ingredient of *alarm*! These remarks are made in reference to a publication entitled, "Evidences from Scripture and History of the Second Coming of Christ, about the Year A. D. 1843, and of his Personal Reign of 1000 Years. By William Miller." It first made its appearance in pamphlet form in 1833, and was published in 1836 in a revised and enlarged book.

This book is but an addition to the many efforts which have been made to alarm the credulous in regard to the near approach of the end of the world, and all the terrific events, which error and superstition have added thereto. There have not been wanting, in almost every age of the Christian era, those who were ready to stir up the apprehensions of the timid, upon this subject, and often from the most sinister motives. Numerous have been the dates set by self-made prophets, for the burning up of the world, which Time, the sure discloser of all events, has invariably proved false. A memorable instance of this kind took place, on the appearance of the great comet, in the 17th century. The wise ones, who suddenly found themselves inspired with the spirit of prophecy, declared that the comet was a certain prognostic of the end of the world, and the exact time was designated when the awful event should take place. As the awful period approached, the utmost alarm prevailed, — people abandoned all business and amusement, and the habitations and streets were filled with doleful lamentations. The Romish church, instead of allaying this excitement, as was their duty, rather magnified it. And the real secret why they favored the alarm leaks out, when we are told that they sold an immense number of pardons! The dreaded day at length arrived. — But instead of clouds and darkness, — instead of earthquakes and thunders and flames, — the sun arose in its brightness and splendor, and poured its wonted smiles on the earth throughout the day, — and all the wheels of nature continued their operations in their usual harmony. Several dates have been designated since that

time, for the coming of Christ and the dissolution of the world. — One self-made prophet, Lorenzo Dow, placed it at 1810, I believe. Time proved its falsity, as it will of all like predictions. The earth still continues as it has been, and, for any thing that we can perceive in nature or in revelation, is destined to remain as it is, for thousands of years to come.

The publication above named, by Mr. Miller, is the latest of its kind. It evinces some research, and a familiarity with sacred and profane history. But when this has been said, nothing more can be added in its favor. The book appears to be the dreamings of a visionary mind. It is made up of bold assertions, and a fanciful assumption and arrangement of dates, for the purpose of producing a desired end. The author seems first to have formed his theory, and then went to work to turn the prophecies of the Scriptures into such shape, and attribute to them such dates, as should best comport with his scheme. Whether it was his object in preparing and publishing his book, to arouse the fears of the public, and turn them to a sectarian purpose, I cannot take it upon myself to determine, — but that it presents that *appearance*, is a construction which charity will not forbid us adopting. When an individual, to establish a favorite theory, contends that the Scriptures have a double meaning, and that none but certain ones can understand their spiritual or true sense, we may be quite certain, he is endeavoring to establish doctrines at variance with reason and truth. — The book would not be worthy the attention bestowed upon it, were it not that extracts from it have been circulated in community, and

that its author, and his worthy coadjutors and dupes, are using every means to arouse the fears of the credulous, and give unnecessary anxiety to thousands. As some people have not the means, and others have not the time or patience to detect and follow out the barefaced assumptions and rank absurdities of this modern prophet, I have supposed this brief review might not be unacceptable to the reader.

There is one thing very singular in this book, which strikingly shows the presumption of its author. Daniel, whose prophecies form the principal foundation for the theory under examination, was directed repeatedly by the angel, to *seal up* the book of his prophetic vision, until the time of fulfilment. Mr. Miller believes that the time of the fulfilment of these prophecies has not arrived, and will not arrive, until 1843. Yet in direct violation of the injunction of the angel, he pretended to unseal the book in 1833, ten years before the time of fulfilment, and minutely to point out the meaning of all its predictions. And another thing should be noticed. Neither Christ, nor his apostles, who, we may believe, knew the meaning of Daniel's prophecies quite as well as Mr. Miller, have given the construction to them that he has, — neither of them have in the least degree intimated, that the wicked are to be destroyed, and the world burnt up in 1843. Their testimony plainly contradicts this absurd supposition, as I shall endeavour to show in a subsequent portion of this review. The Saviour was not so wise on that subject as Mr. Miller, for he declare 'Of this day and hour knoweth no man; no, not the

angels, neither the Son; but my Father only." If the earth is to be devastated by fire, and part of mankind to be destroyed in 1843, it is very remarkable that the Scriptures do not say so, in plain words! Why did not Christ, or the writers of the New Testament, say something about it? Why was the time of so important an event left in such manner, as to render it necessary to be worked out by groundless assertions, and by such evident straining and warping the Scripture, as is exhibited in the publication which is now under consideration. I may, perhaps, as well add here, that the celebrated missionary Mr. Wolff, to whom I listened in Philadelphia, two years since, endeavoured to make it appear, that these remarkable occurrences would take place in 1860, instead of 1843. This shows how little dependence should be placed on any of these visionary calculations.

The passage principally relied on by Mr. Miller, to prove that the judgment will take place, and the world be destroyed by fire, in 1843, is found in Daniel viii. 13, 14: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days: then shall the sanctuary be cleansed." The 2300 days here mentioned, Mr. Miller believes to be years; and, starting from a certain date, he endeavours to make it appear, that they will terminate in 1843. Let it be allowed, for the sake of the

argument, that the 2300 days, mean years, although no direct proof to this effect can be produced. Now what is to happen at the termination of these years, supposing they do terminate in 1843? Mr. Miller says, that the judgment will take place, — the world will be on fire, the sinners will be burnt up, and the saints will live a thousand years. But does the passage itself say so? Not a word of the kind. It asserts that the daily sacrifice and the transgression of desolation shall cease, and the sanctuary shall be cleansed. The judgment, and the burning up of the world, at the expiration of that time, is merely the unsupported assertion of Mr. Miller.

But how does he make it appear that his 2300 days or years, will terminate in 1843? To do this, he must hunt up a definite date, from which he can commence his reckoning. Accordingly, he introduces another passage, found in Daniel ix. 24: — "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore, and to build Jerusalem unto the Messiah the Prince, shall be seven weeks and threescore and two weeks." It should be remembered that at the time of this prophecy, the Jews were in captivity at Babylon, and Jerusalem lay in ruins. The days of these 70 weeks, Mr. Miller contends should be reckoned as years, — 70 weeks, therefore,

would make 490 days or years; and seven weeks and threescore and two weeks, or 69 weeks, are 483 years. The 2300 days or years, he assumes to commence at the same time with the 70 weeks, viz. at the going forth of the command of the King of Babylon, to rebuild Jerusalem. The 2300 years, then, commence 69 weeks, or 483 years before the birth of Christ, the Messiah. Now take 483 years from 2300, and it will leave 1817, as the year when the 2300 should be completed, and all the dreadful transactions related by Mr. Miller should take place. But this would not answer his purpose at all; for the year 1817 has long since passed, and none of these events have transpired. To obviate this difficulty, he gives the Scriptures a *slight twist*, and makes the 70 weeks, or 490 years, reach to the *death* of Christ, instead of his *birth*, — he then subtracts 33 years from the 490, for the age of the Saviour, which leaves 457 years, and taking this from the 2300, leaves 1843, as the time for the momentous events. But remember, he could not arrive at this date, without wresting the Scriptures from their plain meaning. For the prophet distinctly declares, that, from the going forth of the decree, to rebuild Jerusalem to the Messiah, evidently meaning the birth of the Messiah, shall be 69 weeks, or 483 years, which, taken from 2300, leaves, as before shown, 1817 years. So, that, according to his own mode of reckoning, all the terrible events he has portrayed, should have taken place 23 years ago. This conclusion cannot be disputed, — and hence men's fears have come altogether *too late*!

Here, then, we have discovered an important error in our author's calculation, which destroys his whole system, — for strike one link from the chain, and it is entirely broken. But if we examine still further, we shall soon perceive other striking inaccuracies. In another series of calculations, which he enters into, to make it appear that the earth will be burned in 1843, he declares that Western Rome ceased to be a Pagan nation, and abolished Pagan rites and sacrifices in the year 508. But the greater proportion of historians assert that Pagan Rome ceased in 476, which is 32 years sooner than Mr. Miller dates it. This would make his awful day, arrive in 1811, instead of 1843, — quite an important difference. Another historian, Tytler, professor of History in the University of Edinburgh, who surely is as competent a judge of historical dates as Mr. Miller, — informs us, that Paganism ceased in the Roman Empire in 395, which is 113 years before the date assigned by Mr. Miller. This would bring his day of doom in 1750, instead of 1843 !

But again. In another of his calculations, in order to bring his era of 1843 about, he endeavours to maintain that the civil power of the popes of Rome, commenced about 538, and yet on the same page, he acknowledges, that it actually commenced about 534, which would bring his great day in 1839. And indeed, he acknowledges that it *may* arrive in 1839 ; but that date has already passed, and all things continue to proceed very much as they have. But both of his dates, in this instance, are undoubtedly wrong. Dr. Johnson, in his Chronological

Table, says, that in the year 606, "the power of the popes, by the concessions of Phocas, emperor of the East, begins." This would bring his day of fire and judgment in 1911 instead of 1843 ! Again, he is exceedingly erroneous in regard to the close of the power of the Roman Catholic Church. In order to have his calculation hold together, and come out in 1843, he must have the Papal or Roman Catholic power cease 45 years before the termination of all things in 1843. This was rather a difficult undertaking, — for the Roman Catholic church is still in existence, and still numbers vastly more than any other Christian sect ; and, if the terrific day he describes will not arrive until 45 years after the Roman Catholic church is overthrown, who can tell when it will take place ? However, when a cunning man has a theory to make out, he can conjure up something to suit his purpose, in almost every emergency. Accordingly, Mr. Miller contends that the prophecy relates to the overthrow of the *civil or political* power of the Roman church, — and this he assumes, was accomplished in 1798, by Bonaparte. But in this he greatly errs ; for although Napoleon conquered the Pope, yet he only *suspended* his civil power for a season. It was soon restored to him again, and the Pope continues to this day to reign over a portion of Italy, and to possess political, as well as religious power. So that in this respect, Mr. Miller has strayed wide from the exact fact. The severest blow the Catholic Church has ever received, was at the Reformation commenced by Luther, in 1517. If that may be considered

the close of the power of that church, then 45 years added to 1517, would bring his close of the world in 1562, instead of 1843! But I have not yet stated why it was necessary for him to have these 45 years added. Notwithstanding he has arranged all his dates to suit himself, he could not make his figuring come out as he desired. There was 75 years lacking, to bring his fancied horrors to pass in 1843. It would not do to leave off these 75 years. This would not agree with the termination of his 2300 years, which is the main pillar of his theory. And besides, taking off 75 years, would ruin all his designs in the book, — because, it would bring the end of the world, and the judgment in 1768. This would thwart his designs; for nobody would be frightened into the church by asserting that the world was burnt up 72 years ago. Neither would it do, to add the 75 years that was lacking, to the last end of his calculation; for this would extend back beyond the period of the French revolution, which is a favorite era in his estimates. Accordingly, he found it more convenient to divide the 75 years into two portions, — 30 years he places between the close of Pagan rites, and sacrifices in the Roman Empire, and the commencement of the power of the Popes of Rome, — and 45 years he puts between the occupation of Italy, by Bonaparte, and 1843. And yet, be it remembered, he has not the least authority, from history, to add these 30 and 45 years; but he was compelled to do it, to make out his case. He might with the same authority, add 75,000 years as 75. Give me this liberty, and I can make the Scrip-

tures prove any thing I desire. And yet he has introduced these 75 years so artfully, that unless the reader is upon his guard, he will not detect the error.

The table which he has arranged with so much precision and order, as to be extremely calculated to deceive the reader, I have thus endeavoured to show, on a critical examination, is erroneous. His 2300 years instead of reaching to 1843, terminated in 1817, and the world is not burned up yet. He thus arrays his dates in his table. "The 70 weeks or 490 years, [reach] to the crucifixion of Christ." But we have seen that the true calculation is 69 weeks, or 483 years. He next adds in his table, — "From the crucifixion to the taking away of the daily abomination," or to the downfall of Pagan Rome, — "475 years," — whereas, it should be, according to Professor Tytler, 395 years from the crucifixion, or 428 from the birth of Christ. He then continues, in his table, — "From taking away of Pagan rites [or downfall of Pagan Rome], to the setting up of the abomination of desolation, [or the establishment of the power of the Popes of Rome], 30 years." We have seen that he has not the least possible degree of authority, for adding these 30 years, — he has the same authority for adding 30 centuries, as 30 years. He adds, — "From setting up of Papal power, to the end of his civil reign, 1260 years." But the civil reign of the Pope, instead of terminating in 1798, has not yet come to an end. He concludes his table, by adding, — "From taking away the Papal civil rule, to the resurrection, [or his terrific end of the

world,] 45 years." The Papal civil rule has not yet been taken away or destroyed, — so that these 45 years are his own addition.

And now I ask, intelligent and candid readers, what dependence ought to be placed on calculations so every way erroneous? It will be exceedingly evident to every man, who will go into the labor of a critical examination, that the whole chain of his reckoning is fallacious and visionary, and has no sort of foundation, except in the distorted imagination of its author. It seems almost a pity to destroy a calculation, which evidently has cost so much labor and time. But as that calculation is peculiarly fitted to mislead the minds of many people, and to render them extremely wretched, through unnecessary fears, it is due to truth, to Christianity, and humanity, to hold up the deception, to the view, and to the just reprobation, of the public.

But the errors in the chronological calculations of this book, are not its only faults, — it is filled with other inconsistencies, equally manifest. Mr. Miller maintains, that, at his terrific resurrection and judgment, in 1843, the saints will be caught up in the air, and preserved, while the wicked will be burned up! But several important queries arise here. What are to become of infants, and idiots, and the insane. They are not *sinners*, nor are they *saints*. They certainly will not be burnt up, for they are not wicked, — neither have they done any thing to merit so great a favor as to be preserved at that time. And then, again, what will become of the heathen? Millions of Pagans have never heard of God, or of a Saviour, or of the Gospel;

and therefore, have had no opportunity of becoming saints. Must they be burnt up, because they have been born in these unfortunate circumstances? Would it be just or merciful, not to allow them any chance to escape such a doom? But there is another still more puzzling question, — Who are the saints? The question is not, — who *call themselves saints*? But who among those that now live, are in reality the saints? I know it is taken for granted, in the book we are examining, and too generally in the community at large, that "*the saints*," are those who believe certain sectarian tenets, termed "orthodox," or "evangelical." But show me the least evidence in Scripture of the correctness of this application. There is not half the importance attached to sectarian belief in the New Testament, that there is in our own times! — And there is another truth which should be understood and remembered. In all those passages of Scripture, which many people suppose relate to a day of judgment in a future world, it is nowhere said or intimated, that men will be saved or lost, in consequence of believing, or disbelieving any doctrine or sentiment. Let this always be borne in mind, — for it will show us, that an honest difference in sentiment, is not a matter of such immense importance, as some would believe, — that it is not a matter upon which our everlasting destiny depends! But, who among the living are the saints, that are to escape, when it is supposed the world will be consumed by fire? Who are the saints in this community? Where is the man who will stand up, and say, conscientiously, that he is

worthy to be *sainted*? If we adopt the moral standard, as the criterion of saintship, then certainly, the saints will not be found altogether in one sect. For no man will assert, that all the moral, upright, public spirited, benevolent men in Christendom, belong to *one* denomination, or *two*! The truth is, the word *saint*, is an appellation that cannot properly be applied to any in this age; and those who assume it to themselves, exhibit a presumption and spiritual vanity, that is any thing but commendable!

But, fortunately for those whose fears are deeply seated, Mr. Miller's predictions have already been put to the test, and we can easily see who is wise, and who foolish. He says, that if his calculations are correct, on or *before* 1839, mankind will become exceedingly corrupt,—“no laws, human or divine, will be regarded; all authority will be trampled under foot Christians will be persecuted unto *death*, and *dens* and *caves* will be their *retreat*!” Now if these things have taken place during the past year,—if the Christians among us have begun to hide themselves in the dens and caves of the earth,—then we may believe that his wonderful prophecy will be fulfilled. But, certainly, there is at present very little indication, that such events will soon take place. I have heard of no Christians, who have been “persecuted unto death,” or who have any idea, as yet, of removing their residence to *dens* and *caves*! And as the premonitory symptoms of Mr. Miller's great day have failed to appear, according to his prediction, we may safely presume he is neither a prophet, nor the son of a prophet.

The reader may inquire, if the construction, which Mr. Miller puts upon the prophecies of Daniel and the book of Revelation, is not correct, how shall we understand them? In replying briefly to this inquiry, I will give “mine opinion,” requesting it only to be allowed such weight as it may seem to deserve. It should be borne in mind, that the Books of Daniel and Revelation are highly metaphorical in their character. He who overlooks this consideration, and understands their contents literally, will be led into the most gross inconsistencies. From the allegorical nature of these books, commentators very much disagree, in regard to their interpretation. In this respect, they are generally divided into two classes, viz:—those who apply the prophecies of Daniel, of the Saviour and his apostles, and the book of Revelation, all to the destruction of Jerusalem, and those who bring them down to a later date. Of these two classes, the former, in my estimation, have altogether the weight of evidence and probability on their side. There is an abundance of proof to satisfy my mind, that those predictions refer exclusively to the overthrow and destruction of Jerusalem, and the dispersion of the Jewish nation!—And this view, as I have already intimated, is supported by the most eminent commentators of different sects.

In regard to the 2300 days or years, it has been seen, that allowing they come down and terminate in 1843, there is not the smallest particle of proof, in history or Scripture, that there will then be a general judgment, or that the world will be destroyed by fire, or any thing of

the kind. But such, evidently, is not the proper application of those days or years. It is contended, by some commentators, that Daniel's 2300 days or years, refer to the four great monarchies of the world, of which he had previously been speaking, viz: the Babylonian, the Medes and Persians, the Greek, and the Roman. The question asked, was, — how long shall it be before the sanctuary and the host, — referring to the Jewish sanctuary and host, — shall be trodden under foot? The answer is, 2300 days or years. But at what era shall we commence these 2300 years? It is contended, with much plausibility, that it should commence at the founding of the Babylonian empire, of which the prophet had been speaking. This empire was established by Nimrod, 2234 years before the birth of Christ. *Sixty-six* years after the birth of Christ, Titus, the Roman general, surrounded Jerusalem with his armies, and commenced a siege, which resulted in the entire destruction of that city and people. Now add these 66 years to the 2234 years, and we have just 2300 years from the founding of Babylon by Nimrod, to the siege of Jerusalem. This construction of the 2300 years, appears to me much more plausible than that of Mr. Miller. But it will be evident to all who read the account, that Daniel himself did not understand when these 2300 years would end, and he applied to the angel for further instruction on this point. In answer to his inquiry, the angel says to Daniel, "Seventy weeks are determined upon thy people," &c. The evident meaning of this passage is, that 70 weeks from the time of the going forth of the

commandment to rebuild Jerusalem, the 2300 years should end, and the sanctuary and host should be trodden under foot. Now these 70 weeks, or 490 years, almost all commentators allow, ended at the destruction of Jerusalem, — consequently the 2300 years terminated at that time also!

The time at which the prophecies of Daniel were fulfilled, is made very evident, by a sentence at the commencement of the last chapter: "And there shall be (that is, at the time these prophecies are accomplished), a time of trouble, such as there never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Now if we can ascertain when that great time of trouble arrived, then we can know when all Daniel's prophecies were fulfilled, and when some awoke to life, and some to shame and everlasting contempt, — (these, let it be remembered, are strong figurative terms, representing great changes in the condition of both the righteous and the wicked.) Now let us turn to the 24th of Matthew, and we can readily learn when that great time of trouble arrived. It should be borne in mind, that in this chapter, the Saviour is answering the inquiry of his disciples, as to what should be the signs of his coming, and the end of the world, or that *age*. Hear the Saviour. "When ye (my disciples, — not when ye who live on the earth 1800 years after, as Mr.

Miller would have us believe) shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place; . . . then let them which be in Judea, flee into the mountains," &c. Now Mr. Miller maintains, that the abomination of desolation spoken of by Daniel, shall not be seen until about the year 1839. Why, then, should Christ *tell his disciples*, whom he was addressing, to look for that abomination? But in addition to the absurdity of Mr. Miller's position, Dr. Clarke directly contradicts him. In commenting upon this passage, the Dr. says, — "This abomination of desolation, refers to the Roman army; and this abomination, standing in the holy place, is the Roman army besieging Jerusalem; this, our Lord says, is what was spoken of by Daniel the prophet, in the 9th and 11th chapters of his prophecy; and," emphatically adds the Dr., "*so, let every one, who reads these prophecies, understand them!*" In this opinion the Dr. is joined by most other eminent commentators. And this is a well-merited rebuke to our modern prophet.

Immediately succeeding the verse above quoted, the Saviour adds, — "For then," — that is, when ye flee into the mountains of Judea, — "shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be!" This language, it will be perceived, is almost a literal quotation from the passage noticed in Daniel. And the Saviour says, this time of trouble shall take place at the time his disciples, to whom he spoke, are flying to the mountains of Judea. Yet, directly in the face of this plain language of our Lord, Mr. Mil-

ler has the presumption to say, that this time of trouble was not to commence until 1839! Reader, which will you believe? But the Saviour is still more explicit. After saying, that there shall be a time of trouble such as never had been, — after declaring, that the sun and moon shall be darkened, and the stars shall fall from heaven, — and, that the son of man shall come in the clouds of heaven, with power and glory, and send his angels with a great sound of a trumpet, he then adds this memorable sentence; "*Verily I say unto you, THIS GENERATION SHALL NOT PASS TILL ALL THESE THINGS BE FULFILLED!*" Mr. Miller declares, all the things represented under these sublime figures, were not fulfilled, and will not be, until 1843! Will the Christian believe the Saviour, or Mr. Miller?

In reference to the prophecies of the book of Daniel, the angel thus declared to the prophet: "And when he shall have accomplished to scatter the power of the holy people, *ALL THESE THINGS* (these prophecies) shall be finished!" Who were "*the holy people*"? — the Jews. When was their power scattered? At the destruction of their city, when 11,000,000 perished, and the remainder were carried into captivity! Then, according to this solemn declaration of God's holy angel, who consecrated his word by an oath, or asseveration, — at the overthrow of that ill-fated people, all the prophecies of Daniel were accomplished and finished! The 2300 days, or years, and the 70 weeks, came to an end, — those that were figuratively asleep in the dust, awoke, — some to shame, and some to "shine as the brightness of the firmament." Dr.

Clarke says, "These were the days, in which all the calamities, predicted by Moses, Daniel, and the Saviour, met in one common centre, and were fulfilled in the most terrible manner on that generation!" And historians inform us, that all the things predicted under the bold metaphors of the prophets and the Saviour, actually took place at the overthrow of that ill-fated city.

As to the book of Revelation, — it is sufficient to give the commencement and close, — "*Revelation of Jesus Christ, which God gave him to show unto his servants, things which must shortly come to pass!*" Again, — "*Keep those things that are written therein, FOR THE TIME IS AT HAND!*" At the close, — "*Seal not the sayings of the prophecy of this book, FOR THE TIME IS AT HAND!*" Daniel was directed to seal the prophecies of this book, for the time of their fulfilment was not near. But the Revelator was told not to seal his book, *for the time was then at hand*, when the predictions therein should be accomplished. This was 1800 years ago. I close, by requesting the reader in this, as in all other cases, to place his confidence in the word of God, rather than in the vague and unfounded assertions of visionary enthusiasts.

ERRATA. On p. 32, 13th line from the bottom, leave out *from*.

On p. 108, line 12 from the top, for *Eneratiles*, read *Encratiles*.